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# Studies in Philology

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## EDITORIAL

With the issue for January, 1919, *STUDIES* *A Record and* IN PHILOLOGY entered upon its fifth year as a *A Promise* quarterly publication. In the last four years it has printed approximately twelve hundred pages on a wide variety of subjects. Its columns are open to scholars everywhere. It is proposed to increase the size and scope of the journal in order to carry out more fully certain plans that have governed its editorial policy from the beginning. This policy may be briefly defined in a phrase applied to the journal by a reviewer of one of its special issues: "scholarship with vision." It regards literature as well as linguistics as a part of its field; it seeks the coöperation of classical and modern students alike in an attempt to further a new humanism; as a part of this humanism it includes history, the record of the deeds of men as literature is a record of their thoughts and dreams.

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The time has come for a re-defining of the purposes *Learning* of learning and of the relation of learning to life. *And Life* The great merit of Francis Bacon's work, conceived and brought forth in an era much like our own, was that he clearly recognized that learning must serve mankind. He saw the difference between the medievalism of the universities, out of touch with the new age, and the enlarged vision, the more abundant life which it is the province of learning to confer upon a generation. The greatest of errors, he contends, is "the mistaking or misplacing of the last or furthest end of knowledge."

For men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of mankind: as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a tarrasse, for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit or sale; and not a rich storehouse, for the glory of the Creator and the relief of man's estate.

"The relief of man's estate," in Bacon's thought, was to come through the right application to life of the doctrine and discipline of science, history, and language. With the last of these directly, with the other two indirectly, *STUDIES IN PHILOLOGY* has to do.

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*Setting the Province In Order* Learning is now far more complex than in Bacon's time. The army of pioneers that he called for has grown as by magic. Those fields of learning that he pointed out as deficient, and many other fields undreamed of by him, have been explored until the very mass of the accumulation threatens confusion to thought. Having been conquered, they must be set in order. Interpretation in the light of the discoveries of the last century is a necessary obligation of scholarship. But this interpretation is no matter of facile impressionism. It will come only from those who have the patience and the training that will make possible the mastery of the monographs, the minute investigations, the annotations that have accumulated since modern philological scholarship came into being. No man who is hostile to specialized research can make that use of these accumulations that is necessary in order to enable us to take stock of our gettings and to organize the province of learning so that it may best contribute to our common life. It is, of course, incumbent on

the present generation to carry on the work of investigation itself, and this it should do with all the ardor and fine humility of the past; but it should do so also with a clearer sense of values, the lack of which has too often laid the scholar open to the charge of being a mere grubber for facts, a mad source-hunter and date-fixer, whose own small "contribution to learning" shuts out the universe. There is no need that this should be the case, and with the really great scholars of our age—with Francis James Child, for example, and Horace Howard Furness, not to mention the names of men still living—it was not. For them the severity of minute research, the ideal of a complete and accurate information, won from stubborn materials with unending toil, far from limiting their insight, was an indispensable condition of its breadth and truth. We need to realize anew that the work in which we are engaged is one which requires vision as well as scholarship, and thought as well as tabulation. "What one takes too often for the ivory tower," wrote a French soldier to his mother, "is simply the cheese of the rat become hermit."

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The publication of this fourth series of *Elizabethan Studies* is the excuse for referring *The Elizabethan Society* once more to the suggestion made two years ago for the formation of an Elizabethan Society. The first suggestion appeared in these columns just as America was entering the war. The birth-month of Shakespeare this time comes to us when our problems have changed in character but not in difficulty. The history of the past two years and the gravity of the present situation alike emphasize the need for bringing about a closer union between the English-speaking peoples. The half century within which John Richard Green prophesied the union of these peoples is not yet expired, but his words are profoundly significant today:

In spirit the English People is one. The distance that parted England from America lessens every day. The ties that unite them grow every day stronger. The social and

political differences that threatened a hundred years ago to form an impassable barrier between them grow every day less. Against this silent and inevitable drift of things the spirit of narrow isolation on either side the Atlantic struggles in vain. It is possible that the two branches of the English people will remain forever separate political existences. It is likely enough that the older of them may again break in twain, and that the English People in the Pacific may assert as distinct a national life as the two English Peoples on either side the Atlantic. But the spirit, the influence, of all these branches will remain one. And in thus remaining one, before half a century is over it will change the face of the world. . . . What the issues of such a world-wide change may be, not even the wildest dreamer would dare to dream. But one issue is inevitable. In the centuries that lie before us, the primacy of the world will lie with the English People. English institutions, English speech, English thought, will become the main features of the political, the social, and the intellectual life of mankind.

In bringing this dream to reality scholars must coöperate with statesmen. Indeed, one may almost say that the scholar must precede the statesman. For it is the scholar who can best show how deeply interwoven are the threads of our common destiny. The founding of liberty in America was one fruit of the English Renaissance. And it is this "liberty connected with order," to use Burke's fine phrase, the chief contribution of the Anglo-Saxon race to the welfare of humanity, which is to prove the antagonist of that madness of disordered liberty that now threatens the world. Therefore, to the reasons set forth in 1917 in behalf of the organization of British and American students of Elizabethan literature and history is added the fact that such an organization may prove of great value in cementing the alliance of which Green and Tennyson and many others have dreamed.

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It is fitting that this issue of *STUDIES IN*  
*Edward Kidder* *PHILOLOGY* should be dedicated to the memory  
*Graham* of Edward Kidder Graham, at one time professor of English at the University of North Carolina and later

its president. In his passing, last October, the cause of liberal scholarship lost a powerful and intelligent interpreter. His was one of those "spirits that catch the flame from Heaven," of which Wordsworth spoke. To scholarship in the strict sense he contributed little directly, yet all his activity was instinct with the spirit of scholarship. He was a great teacher, who found in literature such an instrument as literally to transform the minds and hearts of the college men who came under his instruction. Culture, to him, was "achievement touched by fine feeling," and this conception not only informed his own life but also gave motive to his work as a teacher, to his interpretation of the life of his state, and to his conception of the place of a university in modern life. "If constructive idealism is to be the saving standard of our state life," he wrote, "we shall establish it by effort, deliberate, courageous, and devoted. The destiny of a people in ideals is no more a matter of chance than business is a matter of chance." No recent writer has so happily characterized the new spirit of the South as Doctor Graham in the following words:

But more than any other evidence of a growth of a noble civic faith in North Carolina is that supreme evidence in the life of the people more deeply felt than seen. It is the aspiration, even the yearning of the people of this state for higher things,—a passionate docility, combined with the strength of native independence—a yearning for great leadership founded on great principles. . . . It is the finer breath of an heroic effort to reconstruct a commonwealth that was wrecked. It is passion for building, building with the divine innate joy of a child, with the unalloyed enthusiasm of a man.

To get beyond one's immediate circle of duties and interests, to enter into some sort of relationship with the world outside,—even the remotest parts of the earth, and then to bring to bear on the tasks of the day this sharpened vision, is one secret of power. For it gives breadth, drives out the provincial, corrects values, enables one to see the day in its relation to all the days of the children of men. Such was Graham's secret. It explains why he could speak so simply and yet so wisely, and to all men.